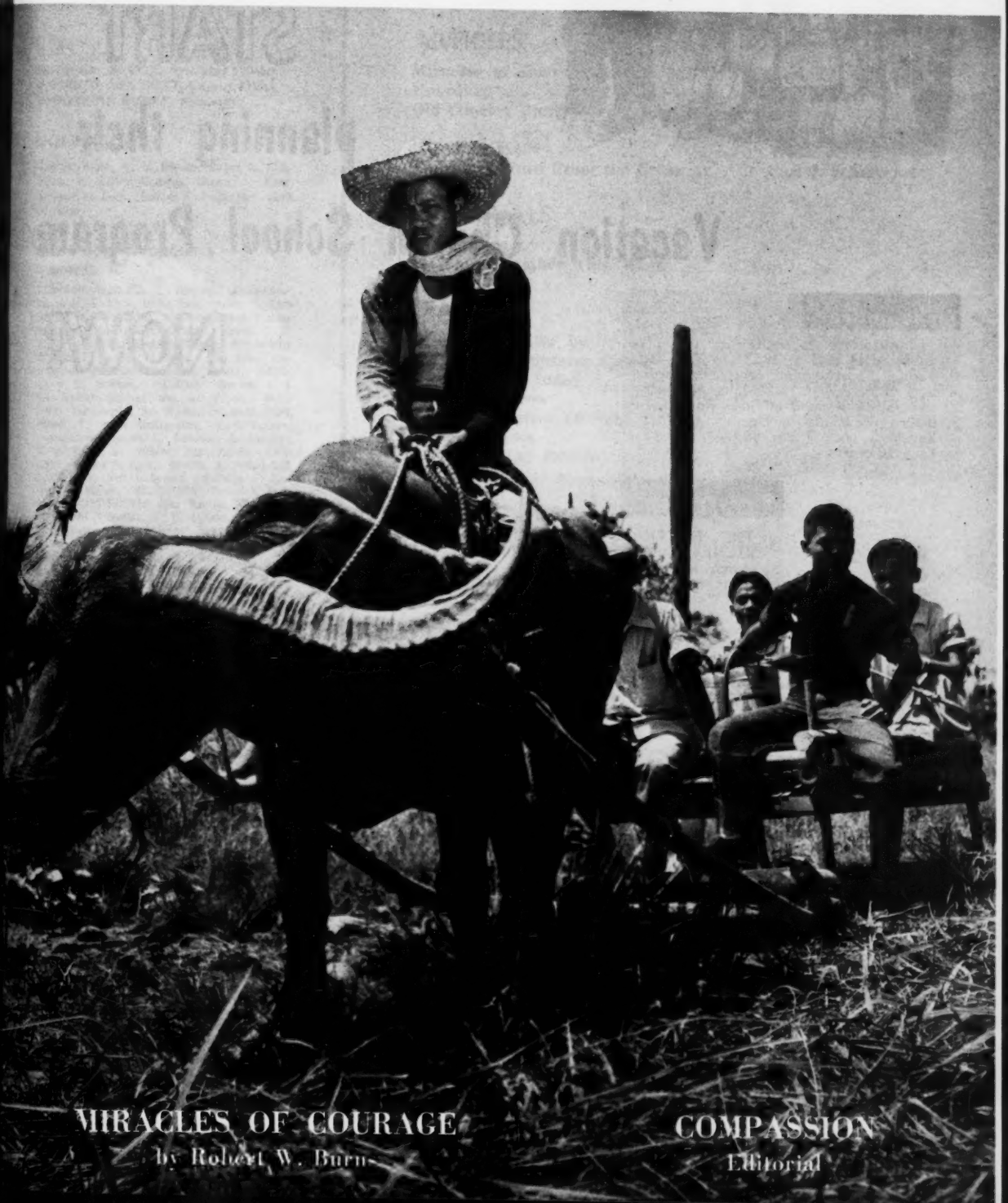


February 15, 1959

THE CHRISTIAN EVANGELIST

FRONT RANK



MIRACLES OF COURAGE

by Robert W. Burn

COMPASSION

Editorial



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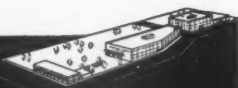
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COVER

The Week of Compassion funds reach out to help people in many nations. Malaria control is a major task in the Philippines. Picture, taken on Mindoro, shows a DDT spraying team. Photo by UNATIONS.

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"God's Love Determines Our Destiny"

by Gene N. Branson

A Faith to Live by

The Christian faith is the answer that must finally unite all human fellowships into one divine fellowship. This Christian victory cannot depend upon power or technique or even doctrine, but upon Christian love for others.

Christ proclaims a standard of love that includes more than "those who love you." *Agape* is the Greek word for "love" used in the New Testament when referring to God's unselfish, outgoing love for all his children. This unconditional love of God for us is the answer to the deepest need of every individual. It forgives, uplifts, and builds self-respect.

It does not bring a soft, sentimentalism that seeks "easy" forgiveness; it breeds a strict self-discipline with the urge to do God's will and serve one's fellowman. *Agape* is God's love that "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." (*Matt. 5:45b*)

Man's fellowship with man is mature only when this self-giving love is present. Unselfish concern for others makes it possible for an individual to both give and receive in the game of life.

Art Linkletter gives an example that clearly points out the importance of this give-and-take quality. He said there are two kinds of seas in Palestine. One gives a drop of water for every drop it receive. Its waters and banks are productive. It gives and lives. It is the Sea of Galilee. The other hoards everything it receives. Its waters and banks are lifeless. It never gives. It is called the Dead Sea.

Jesus "came not to condemn . . . but to fulfill." The Christian faith wins over all human fellowships, not by attacking them but by its "kind" of love. This spontaneous love accepts—accepts truth wherever it may be found. It draws out the best from every individual and every human fellowship. Thus Christianity transcends all religions, races, and cultures; not to condemn any of them, but to enhance and fulfill them all.

God's inexpressible love determines our destiny. All human fellowships will be restless and immature until they grow in grace to the point where they can have this concern for their fellowman that is not dependent upon any response. This is the only way that all people can come to believe and know of God's love.

Mr. Branson is minister of First Church, Plattsburg, Missouri.

Editorials

Compassion

WE KNOW a lady who transfers on a certain trip she makes every week when she could get a bus straight through. This is not because she is fastidious. It is because she saves a nickel, by some peculiar quirk in the transportation system. And she needs the five cents. She works only two days a week.

When we were driving home through a snowstorm, we felt sorry for ourselves. True, the heater and windshield wiper were working well, and we had been thrilled with the symphony performance. But we had to travel so slowly! Then, at a stop street, a familiar sight came into view. The crippled gentleman, who had such a pleasant-looking job in the lovely fall weather, was there in the snowstorm selling his morning papers. He has to make a living.

Neither of these people shares in a Week of Compassion offering. Others, not unlike them, will. And there are so many others!

It is for the purpose of "bearing with" those less fortunate than ourselves, that we enter into this program. That is the root meaning of the word "compassion." It is good for one to feel an emotional surge of pity when he hears of need. But it is not enough. To bear with another person means to help him through his hour of difficulty or need.

Some of the need is for the basic physical necessities of life—food, clothing and shelter. The face of the hungry child, poking a dirty tin can through barbed wire and receiving a ladle of gruel, is still with us.

Some of the need is for opportunity. There are devoted and brilliant young people in many a corner of the globe who could lead their people a little farther out of chaos and suffering, if they only had a chance to go where things are already different, and get an education. Some of our money is well spent in such long-range programs of compassion.

Some of the need is for our own, in situations not of their own making. Our chaplains and the families who make up the military communities are with the armed forces as ministers to those away from home. They have no congregation to make payment on their retirement plan. A compassionate

brotherhood can do nothing less than to make the payments, albeit on a minimum scale.

The "Compassionate Christ" is a favorite expression. Why is this? It must be that of all the characteristics he manifested in his earthly ministry, people recognize compassion as "the right thing to do." It is something we can do, too. It is something we will do.

Worship Together This Week

GOING to worship services each week can be the best of the good things in life for a family to share. Worshiping together becomes so natural that without even trying, children find a pattern, a foundation, which will enrich their entire lives.

"Find the strength for your life—Worship together this week" is a statement which will be seen on many a billboard and in all sorts of national advertising in 1959. It is the theme for the Religion in American Life program, pointing up the need and value of regular worship as a family, in the house of the Lord.

The churches can well use all the help available through this lay organization. No amount of effort is too much, for such rewards.

Each generation must pass its faith to the next. The stress of modern living produces every day its quota of ugly proof that there has to be constant, unrelenting effort to pass on faith in greater measure.

The support of a nationwide advertising program, led by men of religious conviction, active in their local churches and professionals in the field of promotion, is a good strong arm.

What really makes a family? Is it the fact that Mother always has the meals on time? Is it Dad's perseverance in the office so that the mortgage is paid on time each month? Or, is it Junior's athletic prowess and Sis's fame with the fiddle? None of these things really makes a family, taken separately.

Togetherness is the thing. It will elude you in these days if you aren't careful. Let interests be widely varied and the family will still be a family if it bows at the altar together.

In Jordan this young girl is learning to embroider through assistance from Church World Service, supported by Disciples through Week of Compassion.



**Servants of Christ
through
WEEK OF COMPASSION**

Miracles of Courage

Father and daughter outside the tent of an Arab refugee family in Jalazoune Camp in Jordan.



by Robert W. Burns

LAST July in Jordan I visited Aqabat Jaber, the largest refugee camp in the Near East with over 40,000 persons, near Jericho. This is only a small part of the approximately one million Arabs who are destitute in that little nation, but the refugees at Aqabat Jaber are samples of refugees everywhere.

They are doing what they can for themselves. In the machine shops I watched eager young Arab men learning the skills of our modern power tools and in the sewing rooms the young Arab women are being taught to make articles for sale. But what is being done is pitifully little compared to the tremendous numbers who need help.

In our more fortunate country we are impatient with those who

(Continued on page 25.)

Dr. Burns is pastor of the Peachtree Christian Church in Atlanta, Georgia, and writes this article after traveling extensively in the Middle East last summer and seeing these needs firsthand.

**A Christian workman makes an
artificial limb for a war-wounded
civillian in Korea.**

—Missions Visualized, Inc.



**At the Aquaba Camp at Jericho, Palestine, Arab children and mothers receive
daily milk rations through assistance of the United Nations International
Children's Emergency Fund.**

—UNATIONS



HOARDING

===== on any basis it is wrong

by A. Andrews

CAN you tell a man how much money he should spend? How many books he must read in his lifetime? What kind of wisdom he should seek? How much a man should pray?

If a man piles up money, hoards it, isn't he open to criticism? If a man does nothing but study, hoarding knowledge, isn't he to be eyed with disapproval? If a man does nothing but meditate, isn't he considered queer?

Can man hoard prayers?

If, by praying he is putting aside great things for himself in the world to come, then he is hoarding, too. Just as the miser hoards money and the recluse hoards knowledge, and the reader in his ivory tower hoards words, the man who prays with an eye to hoarding, is guilty, too.

Why does a man hoard prayers? Could it be because he is suffering from a sense of guilt? Could it be that he is shirking his responsibility in facing other situations demanding his attention? The good Christian lives in this world with full awareness.

Think of the man whose chief preoccupation is making money. Don't you sometimes envy him because he seems to be untouched by tragedy around him? His singleness of purpose drives him incessantly, gives him a feeling of personal importance, of accomplishment in the world, if he earns even a little money, a sense of personal worth—all based on money. Is he then to be envied?

The student, too, may have his singleness of purpose. He thinks only of good marks and teacher's approval. In this day and age he develops a system of remembering and then is featured on quiz shows, and perhaps gains some kind of popularity not by his wisdom but by his factual memory.

Is the man who prays—in a certain way—like the miser, the student, the recluse in an ivory tower? Watch yourself when you pray. Do you shut yourself away from the responsibilities you owe to your fellow man? Are you dodging the responsibilities in this world because you seek treasure in the next?

There are, of course, very few people who hoard

prayers in this day. Or, if they exist, they aren't in the public eye, like the student with the good memory. There are, in all likelihood, people who don't pray enough in the world today.

How should a man pray? What should he feel in his heart? Should we be aware only of ourselves in our relation to the Almighty? Must we stand in prayer for long hours? We can pray with such concentration and with such great faith in our Maker, that we have no need to spend all our days in hoarding prayer. The short prayer, genuinely felt, can be the true prayer for you.

The habit of concentration can be cultivated with regular church attendance. Coming to church once in a blue moon and praying unceasingly on that one time, is hoarding. Constantly regular attendance with the attribute of genuine prayer will reach out into the week days of our lives.

We may begin then to realize that money lies restlessly in the hoarder's trembling hands. It slips through his fingers. We may begin to realize that day by day, the knowledge that is beyond question of doubt today, will be disproved and displaced tomorrow. We may begin to realize if we study, that we must study with an open mind, and no self-conceit.

We will begin to realize that wisdom comes only with living among people, and not living alone in an ivory tower. Wisdom comes with self-understanding, and self-understanding comes when we try to understand others. Prayer, in its true form, strips us of pretense. We face ourselves for what we are. Prayer brings us closer to our true selves, and to our Maker.

And then, perhaps, we will begin to understand why the miser hoards money, and the intellectual hoards facts, and the peaceful man is restless for wisdom. They have been seeking for what we have in a moment of genuine prayer—the feeling of peace, the awareness of true faith.

You have no reason to hoard prayer, money, factual knowledge, or other kinds of worldly things when you know how to pray. You have no reason to hoard prayer, either. You have found the answer.



Protestants View Plans with Interest

Pope to Summon Roman Church Council

ST. LOUIS—Announcement of Pope John that he will summon a general council of the Roman Catholic bishops to revise the Code of Canon Law, to produce a Code for the Oriental Church and to consider other matters, including the concern for "separated communities" was received by Protestant leaders generally with a "wait and see" attitude.

In some circles the announcement was misinterpreted, sometimes with headlines which put the "separated communities" issue out of proportion to the place given it in the announcement, and the impression was given that it was a gesture on the part of the Roman church toward truly ecumenical conversations.

Careful reading of the text of the communique indicates that the stress is upon the normal business of such Councils, and that the remarks in the last sentence about the "quest of unity" are similar to those which have been made regarding the "dissident" churches during the past nine centuries.

An announcement from the Russian Orthodox Church of America described the proposed council as "at best a council of the Church of Rome and not an ecumenical council in the Orthodox sense of the word."

In more than 1,600 years there have been only 20 such Roman Catholic gatherings. The last "ecumenical council" was summoned by Pope Pius IX in December, 1869. It ended ten months later after it was decreed that the Pope possessed infallibility in matters of faith and morals when speaking as "supreme Pontiff."

Announcement of the council by Pope John XXIII came at the close of the annual "Chair of Unity Octave," an eight-day period of prayer for the return of all separated Christian bodies to Rome. *Osservatore Romano*, Vatican city newspaper, asserted that "the real ecumenical issue for Protestants is their relationship to the [Roman] Catholic Church."

The newspaper further declared: "The [Roman] Catholic Church cannot make substantial changes, but when our separated brothers find themselves within the [Roman] Catholic Church they will realize they have returned to their own house."

Dr. W. A. Visser 't Hooft, general

secretary of the World Council of Churches, said the Council was interested in any concern for unity, but he said that first news reports spoke of "seeking together the basis of a return to unity," while later reports referred only to an invitation addressed to "separated communities" to seek unity (with Rome).

Church World Service Requests Aid:

\$11,250,000

NEW YORK—American Protestant and Eastern Orthodox churches are being asked to raise \$11,250,000 during the 1959 United Appeal by Church World Service for overseas relief and rehabilitation.

This year's goal, \$850,000 larger than that of last year, was announced here by Harper Sibley, chairman of CWS, cooperative agency of the National Council of Churches through which 35 major denominations administer aid abroad.

High light of the drive for many church bodies will be the "One Great Hour of Sharing" observance on Sunday, March 8, when special offerings will be made in thousands of churches in this country.

Disciples are aiding this program through the Week of Compassion, Feb. 15-22.

Mr. Sibley said funds raised will provide assistance to victims of floods, earthquakes and other disasters, to those uprooted and suffering from war and aggression and to the ill, underprivileged and undernourished in more than 40 countries.

Francis B. Sayre

Heads Refugees Group

NEW YORK—Dean Francis B. Sayre, Jr., of the Washington

Episcopal Cathedral has been named chairman of the newly organized United States Committee for Refugees here.

Following the organization's first meeting, Dean Sayre said formation of the group was prompted by heightened American concern for the plight of 15,000,000 refugees in Europe, the Middle East and Far East.

He stressed the committee will "inform the American public on current refugee issues, consult regularly with Administration and Congressional leaders and endeavor to stimulate research on refugee problems." It will also maintain close liaison with American voluntary agencies carrying on refugee activities here and abroad, he added.

The group's first task is to plan the U.S. program for the 1959 World Refugee Year, scheduled to begin in July under a United Nations resolution adopted last December.

Emphasis by United Church of Christ

Stewardship

NEW YORK—More than 1,000 congregations of the United Church of Christ are expected to participate in a year-long program of "Christian Enlistment" which will combine stewardship with emphasis on members pledging time and talents as well as money.

Each participating congregation has been urged to conduct a planning conference this summer.

In the fall, each member of the congregation would be visited and asked to pledge money to the church and a certain amount of time and skills to the church program.

**960,000 Protestants
55 Per Cent Non-white**

N.Y.C. Race Ratio

NEW YORK—Non-whites comprise more than 55 per cent of the estimated 960,000 Protestants who are active church members in the five counties of New York City, the Protestant Council of the City of New York disclosed here.

It said the non-whites include 440,000 Negroes and 90,000 Spanish-speaking people, most of whom are Puerto Ricans.

Feb. 15-22

Brotherhood Week

Brotherhood Week, Feb. 15-22, the annual observance sponsored by the National Conference of Christians and Jews, is being emphasized in churches and synagogues through the Nation.

The *Christian Science Monitor*, referring to the "other dimension" of brotherhood, called attention to the need for mutual respect and appreciation expressed in willingness to receive from our brothers of other nationalities and races and backgrounds the valuable ideas they have acquired in their experience.

In a special bulletin published in the interest of Brotherhood Week, the *Monitor* declared: "A new richness and completeness for individual experience awaits anyone who learns to look beyond his own personal—often too personal—environment into the lives, the problems, the hopes of others."

Just a few weeks before Brotherhood Week a set of principles dealing with church-state relations designed to help combat religious intolerance in 84 countries was adopted by the United Nations subcommission despite the opposition of Soviet and Polish delegates.

The principles were contained in a resolution passed by the subcommission on Prevention of Discrimination and Protection of Minorities in a 10 to 1 vote. Poland cast the only dissenting vote and Russia abstained.

Converting the Whole Man

Depth Evangelism

CLEVELAND, OHIO.—Superficial acceptance of the gospel in the churches should be replaced by "depth evangelism whereby the whole man is truly converted," a United Lutheran Church in America executive declared here.

Dr. Harold Haas, executive secretary of the Church's Board of Social Missions, charged there was "a real tendency in our churches for people to reject the gospel by accepting it superficially."

What people accept "makes little demand on them and seems to give at least a temporary peace of mind," Dr. Haas told 80 pastors and laymen from 32 synods of the Church attending an evangelism conference.

He defined depth evangelism as an evangelism that means more than the convert's ability to "spout a theological formula and be counted as a statistic."

Such a program of evangelism must be based on the "conception of the purpose of God, the meaning of man and the whole mission of the Church," he added.

\$1 Million Eastern Star Program Announced

Training Leaders

ST. LOUIS, Mo.—The General Grand Chapter of the Order of the Eastern Star has announced a \$1,000,000 goal for the next triennium for a program of training 2,500 young people for religious service.

Announcement was made by Dr. Wilbur H. Cramblet, former Most Worthy Grand Patron of the order, under whose administration the Eastern Star Training Awards for Religious Leadership (ESTARL) Program was established. Dr. Cramblet is president of the Christian Board of Publication, St. Louis.

The ESTARL Program was established because of the recognized need of enlisting and educating a greater number of full-time Christian workers.

A report of the Committee on ESTARL revealed that 2,152 awards were presented during the past three years. Recipients are those who are in training not only as pastors, but as ministers of religious education, associate pastors, church administrators, ministers of music and missionary careers.

The Eastern Star Program is interdenominational and interfaith. From Sept. 11, 1955 to Sept. 1, 1958, nearly \$700,000 was contributed for the ESTARL Program.

Brethren Membership

ELGIN, ILL.—Church of the Brethren membership in the United States and Canada now stands at 200,635, according to the denomination's 1959 yearbook, published here.

South Pole Chapel

SOUTH POLE STATION, ANTARCTICA—A permanent 16-by-16-foot chapel was dedicated by the 17 U.S. servicemen manning the Scott-Amundsen Station at the South Pole.

Lieutenant Sidney Tolchin, officer in charge of the group wintering at the post, reported that "now it can truly be said the earth turns on a point of faith." The church will never lose its title of "the southernmost church in the world."

Each of the men takes his turn every Sunday in giving a sermon on his own faith, Protestant, Roman Catholic, Jewish or Buddhist. No chaplain has been available.

Predicts End of Strictly Woman's Church Groups

Vanishing "Ladies' Aid"

MINNEAPOLIS, MINN.—Men are almost ready to join the ladies' aid. And church women are nearly ready to admit them, according to the national president of the Women's Society of World Service of the Evangelical United Brethren Church.

The ladies' aid isn't what it used to be, said Mrs. Wilbur C. Harr, Naperville, Ill. A combination of circumstances may lead to the end of the strictly woman's organization, she explained.

Since the war, men's and women's interests have been merging, in the home and out of it. When women's mission groups began 100 years ago, men were not much interested in the unchurched "heathen" across the oceans. Today, men are fully as informed and interested in what goes on across the oceans as women.

"Togetherness" prevails in many homes. Women do not want to leave their husbands for evening meetings; transportation and babysitting problems make it difficult for women to leave in the afternoons. Couples and families want to spend their time together.

Catholics Outnumber Other Denominations; 11 Disciples Named

Faiths in Congress

WASHINGTON, D. C.—Roman Catholics are more numerous in the 86th Congress than members of any other denomination.

The Library of Congress reports that 103 of the 534 members of Congress list membership in the Roman Church. Ninety-one of the Roman Church members are in the House of Representatives and 12 are in the Senate.

The Methodist Church is in second place with a total of 98. The Disciples have 11 members represented in Congress, two in the Senate and nine in the House.

The Christian Churches' senators are: Fulbright (D., Ark.) and Johnson (D., Tex.).

The following is a list of Disciples in the House: Alger (R., Tex.); Bennett (D., Fla.); Coad (D., Ia.); Mrs. Green (D., Ore.); Holifield (D., Calif.); Paul Jones (D., Mo.); Morris (D., Okla.); Watts (D., Ky.) and Hull (D., Mo.).

Methodists are the most numerous in the Senate, with 17 members. In the House the Roman Catholics outnumber others, with 91 members.

Anti-Christian Blasts
By Moscow Radio

Reds: No Heaven

LONDON—The Moscow Radio injected jibes against "the so-called Christian heaven" into a broadcast hailing the Soviet Union's cosmic rocket.

It said the latest Russian rocket to the moon and the sun "proves that Communist-inspired science and man can and do create their own worlds and heavens."

In another broadcast commenting on the Eastern Orthodox Christmas, observed on Jan. 7, the station denied that Christ ever existed.

The fact that Christmas is observed on different dates by Orthodox and other Christian believers, it said, "proves conclusively that the birth of Christ never took place.

"The Christmas celebrations," the station added, "are derived from old pagan celebrations which existed long before the alleged birth of Christ. The Feast of Christ's birth, like other religious feasts, serves, above all, the purpose of conditioning Christian believers in forms of behavior serving the interests of the capitalist exploiters."—RNS

By Red China

Churches Under Fire

HONG KONG—Communist China's war against the churches—Protestant as well as Roman Catholic—continues unabated, although not so much publicity is being given to it as before, reports Religious News Service.

China's nationally circulated newspapers carry very little nowadays about denunciations of Christian leaders. However, provincial newspapers occasionally publish lengthy reports of meetings lasting months during which churchmen loyal to their faith are denounced as "rightists" and "reactionaries."

Such papers are hard to come by, and are usually months old when they reach here. The contents, however, are always revealing.—RNS

New Magazine

NEW YORK—A new monthly magazine was launched here by United Presbyterian women, with the mailing of about 100,000 copies of the first issue to subscribers.

Entitled *Concern*, the periodical represents a merger of two other women's magazines: the 71-year-

old *Missionary Horizons* and the 34-year-old *Outreach*.

Missionary Horizons was a publication of the United Presbyterian Church of North America, and *Outreach* of the Presbyterian Church in the U.S.A. Both denominations merged last May to form the United Presbyterian Church in the U.S.A.—RNS

No Waning Revival . . .

Graham's Big Year

MINNEAPOLIS, MINN.—Suggestions that America's religious revival began to wane in 1958 and may be coming to an end are contradicted in records at the international headquarters of the Billy Graham Evangelistic Association here.

George Wilson, secretary-treasurer of the association, said 1958 was the greatest year in the association's seven-year history.

Several indexes of the association show no reduction in the tempo of evangelism across the nation, he said.

The association, he revealed, had more response from its radio and television programs in 1958 than it did in any previous year. And its mail shows there were more religious "seekers" in 1958 than ever before.

Biggest single month the association has ever had from both the standpoint of mail and contributions was December, 1958, he reported.

The Graham association bought nearly a million dollars worth of radio time and a little more than a million dollars worth of television time in 1958, Mr. Wilson said.—RNS

12,392 GI Ministers

WASHINGTON, D. C.—The Veterans Administration disclosed here that 35,827 veterans of World War II and 12,392 veterans of the Korean War have undertaken training under the GI Bill of Rights to become clergymen.

It said that the 7,800,000 veterans of World War II who took training under the GI Bill and the more than 2,000,000 veterans of the Korean conflict (1950-53) who have thus far entered colleges or trade schools have prepared for virtually every occupation from astronomy to zoology.

The ministry ranked just below medicine and law in the number of veterans who undertook preparation for the professions with aid of grants from the government under the GI education program.—RNS

Search Unfruitful

LOST: Gutenberg Bibles

CHICAGO—An unsuccessful search for two lost Gutenberg Bibles took a Chicago clergyman on a 60,000-mile jaunt through Europe.

Don Cleveland Norman, religion editor of the *American People's Encyclopedia*, says he believes the two missing copies are secreted somewhere in Russia.

Both Bibles are among 47 Gutenbergs known to exist. Of these 35 are printed on paper and 12 on vellum. Gutenberg's press at Mainz, Germany, turned out between 180 and 300 Bibles before Aug. 15, 1456.

Mr. Norman began his search for two copies missing from Leipzig, Germany, in 1957. The trail ended at the Soviet border.

Results of the clergyman's investigations will be published early in 1959 in "The 500th Anniversary Pictorial Census of the Gutenberg Bible."—RNS

Bridegrooms Nervous

WASHINGTON, D. C.—The bridegroom is always more nervous than the bride.

Take it from a man who knows, James Platt Berkeley, who at 70 is retiring as verger of Washington Cathedral (Episcopal) after more than 35 years' service as the master of ceremonies for all religious rites at the cathedral.

Mr. Berkeley has the duty at weddings of making certain that both the bride and groom are ready. More often than not, it is the bridegroom whose hands are trembling and knees knocking and who requires a few words of counsel before the signal is given for the ceremony to start.—RNS

Hebrew O. T. Edition

LEEDS, ENGLAND—The British and Foreign Bible Society has published a new edition of the Hebrew Old Testament, replacing the former Letteris version, first printed in Vienna for the Society 92 years ago.

It is edited by Dr. Norman H. Snaith, principal of Wesley College here, and is based on an independent study of all the available manuscripts.—EPS

Episcopal Record

NEW YORK—Membership in the Protestant Episcopal Church reached an all-time high of 3,274,867 in 1958, an increase of 111,741, or 3½ per cent, over the previous year.—RNS

To World Order Conference Conclusion

Koreans Object

SEOUL—Korean Protestants have protested against a proposal made by the Fifth World Order Study Conference in Cleveland, O., that the United States recognize Communist China and that the country be admitted to the United Nations.

The protest was made in a statement issued by the Korean National Christian Council and the Korean commission of the Churches on International Affairs.

It stressed that safeguarding the rights of victims of Communist aggression and rewarding the aggressors "cannot go together."—RNS

Ohio Board Rules Garb May Be Worn

Public School Nuns

COLUMBUS, O.—The Ohio State Board of Education announced here that it would be governed by an opinion of the state attorney general that Roman Catholic nuns may wear their religious garb while teaching in the public schools.

Protests against the practice of employing garbed nuns by public school boards had been lodged by a number of Protestant organizations in the state.

Among them was the Cleveland Ministerial Association, which deplored "the inroads of Roman Catholics into public education" and added that employment of nuns as public school teachers "violates the basic doctrine of the separation of Church and State."

Elliott E. Meyers, State Board of Education president, said the board would abide by the opinion of State Attorney General William Saxbe. He said that "in employment of teachers, we are only concerned with their training and certification."

Roman Catholic nuns have been employed by some public school systems in Ohio due to the shortage of lay teachers. Their employment was ruled legal in 1933 by the then-attorney general, John W. Bricker.—RNS

COLUMBUS, OHIO, *Bulletin*—A recent opinion by Ohio's attorney general that Roman Catholic nuns may teach in the state's public schools while wearing their religious garb was protested here by the Ohio Civil Liberties Union's board of directors.

Such practices, the directors said, violate the Church-State separation

principle in both the U. S. and Ohio Constitutions.

The union's statement came on the heels of similar protests made by Toledo Protestant clergymen, the Cleveland Ministers' Association and the Toledo Chapter of Protestants and Other Americans United for the Separation of Church and State.—RNS

Ohio Mennonites

GOSHEN, IND.—Members of the Old Order Amish Mennonites who reside in Ohio outnumber those in Pennsylvania by more than 50 per cent, Nelson P. Springer, curator of the Mennonite Historical Library, reported here.

Baptized members of the Old Order sect—those who still use the horse and buggy, wear beards, and dress in plain severity—now number 6,586 in 71 congregations in Ohio, compared with only 4,148 in 51 congregations in Pennsylvania.—RNS

Action on Resettlement

Indonesian Refugees

NEW YORK—Three "missioners" are being sent overseas by American churches to assist the World Council of Churches staff in Utrecht in the interviewing, registration and selection of Dutch Indonesian refugees for resettlement in America.

Approximately 6,000 such refugees are expected to be resettled in America.

The missionaries, under sponsorship of the operating committee of Church World Service's immigration services, will be representative of all of the denominations concerned in the Dutch resettlement project as well as specifically representing their own churches.

Disciples support Church World Service through special offerings during the annual observance of the Week of Compassion.

Mar Thoma Split?

TRIVANDRUM, INDIA—Formation of the Bharat Evangelical Alliance was viewed by some observers here as a possible split within the Mar Thoma Syrian Church of Malabar.

They saw the alliance as the first sign of separation between the "evangelical" and "orthodox" groups within the communion and as a step toward the founding of an independent church.

Tension between the two groups for about the last 10 years flared

some three years ago when influential members of the evangelical faction first filed suit against the orthodox unit.

The suit charged Metropolitan Juhanon Mar Thoma, head of the Church and one of the presidents of the World Council of Churches, with deviation from the basic beliefs of the Reformers who broke away from the Jacobite Syrian Church in the 19th century to form the Mar Thoma Church.—RNS

Baptist Training Program

Part-Time Pastors

CHICAGO—Development of full-trained part-time pastors for the smaller churches of the American Baptist Convention, with one-fourth of them to receive such leadership in the next five years, was urged here by an official of the denomination.

Dr. Lynn Leavenworth of New York, director of the Convention's department of theological education, also called for an increase of 25 per cent in the number of American Baptist pre-theological students in colleges by 1964.

In a report presented to 50 members of the denomination's Commission on the Ministry at its annual meeting here, Dr. Leavenworth warned: "The small church in today's social structure is hardly able to maintain any kind of leadership.

"These churches—nearly 2,400 of them, usually with less than 152 members—represent the unsolved problem of the American Baptist Convention," he said.

Noting that 39 per cent of the denomination's pastors still lack full college and theological school education, Dr. Leavenworth observed, "Any church should have a fully prepared, effective ministry. It is better to have part of the time of a fully adequate pastor than the full time of an inadequate pastor."—RNS

Captive Audience

EAST POINT, GA.—When it comes to preaching, East Point Police Sergeant John L. (Jack) Holt has a captive audience.

An Atlanta-Southern Bible College student, the sergeant holds services at the Atlanta Prison Farm along with his fellow students.

In his capacity there and at the East Point Police station, he reports, he is often able to speak about spiritual matters and make progress where ministers might not be heeded.—RNS

Ecumenical Institute Serving Many Groups

Switzerland Sessions

Philosophers, architects, and politicians are among the special groups who will attend international conferences at the Ecumenical Institute at Bossey, Switzerland, this year.

The Ecumenical Institute is an educational center maintained by the World Council of Churches near its Geneva headquarters.

One of the main purposes of the Institute is to bring about meetings between people of different race, color, language, and Christian confession.

Recruitment is now underway for United States participants in four courses scheduled for summer. Two of the courses are designed for laymen and women, one is for missionaries and pastors, and there is a course for theological students.

"Living with the Bible" is the theme for the Bible study course to be held June 15-28. The course is not meant for professional Bible study leaders from traditional church circles, the Institute directors say.

"We want to reach laymen and women on the borderline of the Church, who have built a circle of people from various professions, and try a fresh approach to the Bible," the Bossey announcement says.

Applications should be sent not later than March 15, to Miss Frances Maeda, administrative assistant, U. S. Conference for the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y.

The course for missionaries and pastors, to be held July 1-15, will deal with "The Mission of the Church in Conditions of Rapid Social Change." Leaders will be experts who have been conducting the major study on rapid social change engaged in by the World Council of Churches in the past three years.

The annual summer course for laymen, July 20-31, will have as its theme "Christian Unity and Commitment in the World." This course is intended for lay people, between 25 and 45, engaged in secular professions.

Bible study at the Laymen's Course will be based on the theme of the next assembly of the World Council of Churches: "Jesus Christ, the Light of the World." Applications for this course should be made before March 31, Miss Maeda says.

Theological students will study "Church, Christian Culture, and

Mission" in a three-week course, beginning Aug. 3. Applications for this course should be made by students before April 1 to Richard Heaton, Interseminary Movement, 257 Fourth Avenue, New York 10, N. Y.

The course for students is held in cooperation with the World's Student Christian Federation. The course will be involved with both the study of the Church in relation to its mission and the study of the social structure of modern "secularized" Christian society.

In other conferences membership is limited to invited participants.

The eighth session of the Graduate School of Ecumenical Studies, a four-month course, will begin Oct. 1, 1959.

Lilje Cancels Lectures

NEW YORK—Bishop Hans Lilje of Hanover, Germany, has canceled his engagement as Harry Emerson Fosdick Visiting Professor at Union Theological Seminary, New York, originally planned for January-June, 1958. His inability to lecture was reported to be due to pressure of work following the death in a road accident last September of Bishop Volkmar Hertrich of Hamburg.

Work Projects Popular

FRANKFURT-ON-MAIN, GERMANY—Many members of the West German Armed Forces are sacrificing their annual leaves to work on construction projects of the Building Order of the Dutch-Belgian Aid for Eastern Priests organization.

General Hans Speidel, commander of the Allied Land Forces in Central Europe, commended the troops for helping to cement friendship and understanding in Germany and abroad.

The Order's annual report recently disclosed that more than 5,000 young volunteers from 25 countries took part in construction projects this year. These included building churches, schools, and charitable institutions as well as shelters for homeless families in eight European and African countries. Several Disciple young people have participated in this and similar work projects.—RNS

Negro Pastor Jailed

BIRMINGHAM, ALA.—Calvin W. Woods, pastor of East End Baptist church, was jailed here, several weeks after preaching a sermon condemning racial segregation. He became the seventh Negro Protes-

tant clergyman to be arrested in Birmingham during recent weeks.

Charged with advocating a boycott of city buses, the 24-year-old pastor, who was freed on \$500 bond, had been detained about eight hours. He admitted preaching against segregation but denied mentioning a boycott.—RNS

Arthur H. Compton . . .

Urges Tests Stop

ST. LOUIS, Mo.—Dr. Arthur H. Compton, former chancellor of Washington University, proposed before a church group here that the U. S. year-long suspension of nuclear weapons testing be made permanent, except for underground testing.

He expressed opposition, however, to a resolution calling for a complete end to all testing before the Commission on International Justice and Good Will of the Metropolitan Church Federation of St. Louis.

"Abandonment of atomic weapons means the abandonment of the favorable position the United States holds at the present time," he said. "I do not see how any major war of the future can be fought without atomic weapons."

The resolution, which was not voted upon, declared that "it is unjust that the people of the world, especially those of nations not engaged in nuclear testing, as well as future generations, should be exposed to this peril without their consent."

It charged that nuclear testing presents "a grave risk that fallout . . . endangers health."—RNS

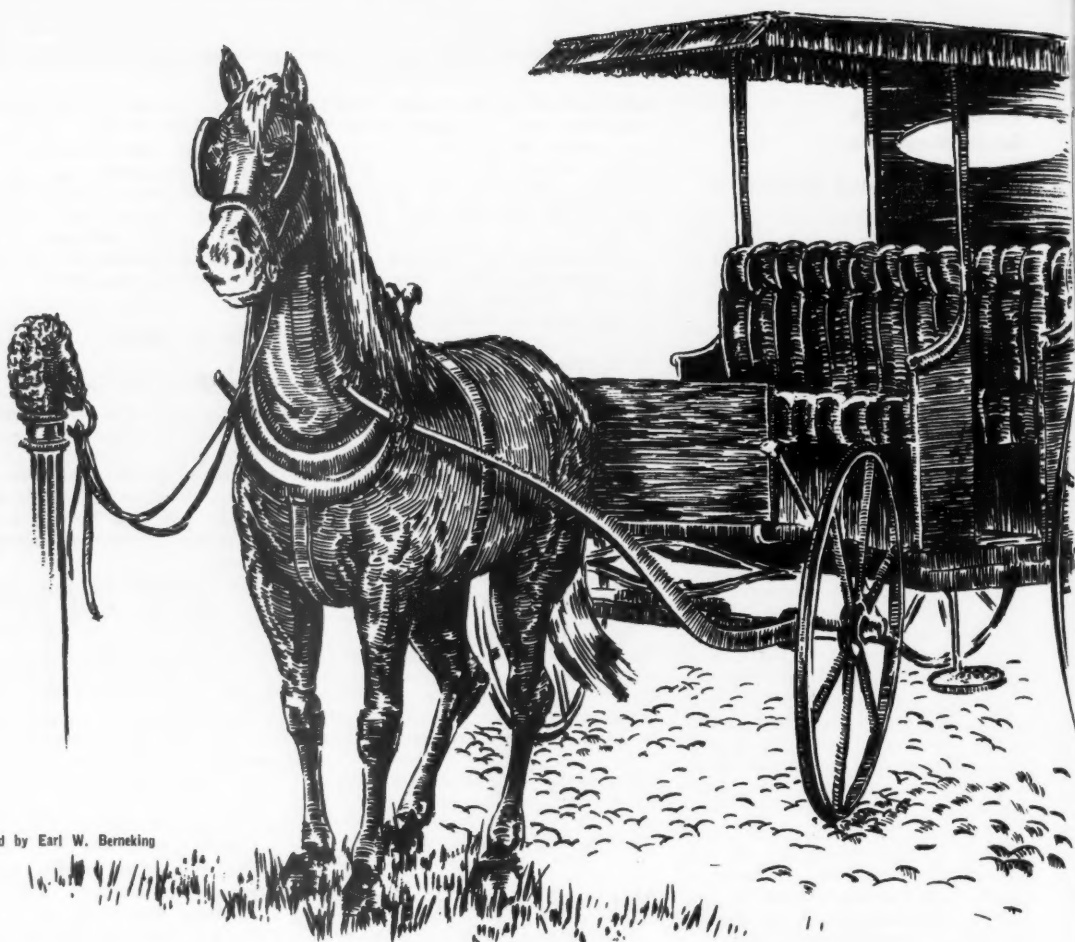
Lutheran Temperance?

MINNEAPOLIS, MINN.—A Lutheran editor says that total abstinence from alcoholic beverages is not demanded by Scripture.

Dr. O. G. Malmin, editor of the *Lutheran Herald*, official organ of the Evangelical Lutheran Church, reported he was taken to task by several readers when he wrote that "as long as Scripture does not absolutely forbid the use of liquor, the Church has no right to do so either."

Many of the letter writers, he noted in a later editorial, presume "that any person who is not willing to wrench Scripture out of its context in order to make total abstinence Scripturally obligatory, has sold out to the liquor industry."

Some of the letters, he said, revealed "a distressing ignorance of the doctrine of Christian liberty."—RNS



Illustrated by Earl W. Berneking

OLD CHARLIE BRADY goes to church

by Ona Roberts Wright

MANY schools can boast a dog or two as associate students; many business establishments have inadvertently acquired cats as junior partners; but few churches can say with

the First Christian Church of Gainesville, Texas, that a horse considered himself a lifetime member of the congregation.

Such a horse was a big bay named Old Charley Brady, and

no member of the Davenport family which owned Charley ever doubted his devotion to the Christian Church.

J. B. Davenport was the owner of a cotton gin and five hundred

acres of river-bottom, blackland farm in the Walnut Bend area northeast of Gainesville in the 1890's. He and his wife Margaret and three children decided to move into the city itself, where Davenport built a wagon yard, unusual for the county at that time because it was a covered structure whereas other wagon yards were open lots.

The family drove an old hack, drawn by a team of little blue mules, perfectly matched, to the admiration of equine connoisseurs. However, life in the city brought modern tastes, and Davenport purchased a fine new surrey with rubber tires, two seats, and black silk fringe.

For such a splendid vehicle he surrendered the two little blue mules in favor of one horse, purchased on the market square, which turned out to be Old Charley Brady.

Every Sunday Charley drew the surrey down Dixon Street to the neat red brick structure known as the Dixon Street Christian Church, on the corner of Dixon and Gorham. He had his favorite hitching post at which he stopped for "Sunday school" and church in the morning, for evening church service, and unalterably for Wednesday night prayer meeting. Buddy Davenport was thirteen at the time, Callie nine, both old enough to sit up and behave in church, but Pauline, only one year old, was put to sleep on a pallet on the floor near the back pew while Margaret and J. B. listened attentively to the service.

Today Callie and Pauline are still active members of the same church, subsequently housed in two other buildings built through the years on the same lot. The name of the church is now First Christian and a new sanctuary has recently been added to the third structure, which is used as an educational plant.

The sisters, now Callie Bone and Pauline Roberts, both teach adult Sunday church school

classes and their actual church membership records total one hundred and twenty-two years.

When the Davenport children were young, Charley waited patiently outside during each service. Evidently the sermons he heard on Sundays and Wednesdays were not enough for him because on week days he tried to stop at the same hitching post whenever the Davenports went to town.

His owner indulged Charley because the animal was so faithful and even-tempered. When Davenport stepped on the back porch of his home, no matter what the time of day or night, Old Charley Brady nickered for an ear of corn. He got it, too, and ate so much that he came down with a case of heaves that temporarily paralyzed his hind legs and left him with a permanent limp.

The day he began to feel sick he was missing from his customary feeding ground back of the house. Davenport began to inquire of the neighbors if they had seen Old Charley Brady. The bay was well known in the community, and several had noticed him meandering around the neighborhood. However, he was so tame that no one had given his behavior a second thought.

Tracing the horse's itinerary, Davenport began to hear comments that Old Charley had been sighted walking down Dixon Street with an air of determination. His owner found Charley at his customary hitching post at the Christian Church, brought him home, and summoned the veterinarian.

When Margaret Davenport was expecting another child, she followed the practice of all the expectant mothers of her day, who were, by propriety, ladies in waiting, not to be seen in public. She fed and dressed her children on Sunday mornings and hustled them off to Sunday school with

their father; then she and Old Charley Brady went leisurely to church when it was time for the service, parked at the side of the building, and heard the sermon and the singing through the open windows.

When little Morris was born, Old Charley carried him to church with the other Davenports and the new baby took Pauline's place on the pallet while the other children sat on the pew.

Once Pauline cried to leave the service in order to get cookies at Bohny's Bakery across the street, a practice which her mother discovered some of the church members had been engaging in to Pauline's delight. The little miscreant got to leave the service, but this time for a sound spanking under the shelter of Old Charley's surrey, and she never requested to leave again.

Before she could walk very well, Pauline stood at the side of the Communion table and recited the Lord's Prayer for the congregation. As soon as Morris was old enough to talk, he took his place on the family pew. He was greatly impressed by the Communion service, and having heard his mother's violently anti-alcohol lectures, he shouted at the top of his lungs that he wanted to taste some of that beer. Morris was given a similar lesson at the surrey, and this, too, was his one and only interruption of a church service.

After twenty years of loyalty to the Davenport family, Old Charley Brady disappeared once more. This time his master knew where to look for him. Charley had made his final trip to the Christian Church, found his hitching post, and died.

Old Charley Brady was only a horse, but he somehow sensed the value of a church in the life of a family. His attitude toward the church is one which many families might well emulate in 1959.

Facing Tribulation V

Where the Scriptures Speak . . .

by the Editor

February 22, 1959

Scripture: Mark 13:1-7, 32-37.

WE MIGHT as well say, at the very outset of this lesson, that this chapter is one of the most difficult in the New Testament to understand. Its figures of speech are so intriguing that many a person has centered his attention on it, and many have claimed to find a time table in it regarding the end of the world.

We will also say at the beginning of this comment that we do not think such accuracy, in terms of the calendar, is possible. This conclusion is based upon one of the statements of Jesus quoted in the chapter itself: "But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father" (Mark 13:32).

The first incident takes place when Jesus and the disciples came out of the temple in Jerusalem one day during the last week of his earthly life. The temple was a beautiful building and fairly new. Therefore, we can understand why one of the disciples would say: "What wonderful stones and what wonderful buildings!" (verse 1). They had been in Galilee most of their lives and I do not suppose they had seen any buildings any more wonderful.

Jesus did not rebuke them, but he did use the occasion, as was so often his manner, to teach them a lesson. He reminded them that the day would come when buildings like these would be destroyed and not one stone would be left upon another (verse 2). It seems obvious that he was looking toward the physical

destruction of Jerusalem, a thing which took place within four decades. Figuratively speaking, he must have been teaching them that the handiwork of man, as beautiful as it often is, is not permanent. It can easily be destroyed.

The scene shifts with the following verse to the Mount of Olives. What Jesus had said as he came out of the Temple stayed in their minds because four of the disciples began to inquire when this destruction would take place and, "what will be the sign when these things are all to be accomplished?" (verse 4.)

This is also a natural question. If it could be known when great troubles were coming, they might be avoided. No doubt the disciples thought so, just as we often do.

While the beginning of this discussion had to do with the destruction of the temple in Jerusalem itself, it seems as if the bulk of the discussion following the question of the disciples is concerned with a much more general calamity than the destruction of a single city. Jesus begins to talk about the end of time and many of the things which will take place before that day.

Chiefly, Jesus is concerned that they do not imagine that any particular calamity is the "sign" indicating the end of time and the beginning of eternity. "Wars and rumors of wars" are not the sign (verse 7). Neither are "earthquakes" and "famines" (verse 8).

In order to get the greatest value out of this lesson the whole chapter must be studied, although the printed passage in-

cludes just the first and last paragraphs of the chapter. It is the middle section (verses 9-31) which gives the teaching of Jesus about the attitude with which his followers must face such destruction as is here described. Again, this teaching may be applied to the situation at hand at the time Jesus was teaching and it also has a general application. He reminds them that they will be "beaten in synagogues" (verse 9) and that "brother will deliver up brother to death" (verse 12).

It is quite likely that when the destruction of Jerusalem drew near, probably within a few years after the Gospel of Mark itself was written down, Christians fled from the city to escape death. It is quite likely therefore, that their brethren who still held to the ancient Hebrew religion did bring suffering upon those whom they could capture. Jesus indicates the reason for their suffering and, presumably, the justification of their escape from Jerusalem at the time of its destruction: "And the gospel must first be preached to all nations" (verse 10). If his followers had not escaped then they could not have spread the Christian gospel.

The closing parable is easier to understand. A man goes on a journey and leaves his servants to watch after things (verse 34). Jesus himself, their Lord and master, is going away and they must watch for him. He sums up the whole discussion with a final one-word sentence: "Watch" (verse 37).

There seem to be two chief lessons for us. If the Son does

With Faith



Meaning for Today

by Hunter Beckelhymer

not know the day or the hour, then what are we to think of those who spend so much time trying to prove to us that we must follow them in their mathematics about the end, in order to be Christian?

The positive teaching of this chapter is much more important. Jesus is trying to give the disciples faith with which to face whatever trouble may come.

This is the great meaning of the lesson for us. There are verses which we cannot understand. Verse 20, for example, is a favorite with many for they think it means that God has his "elect" whom he will save while the rest of us are lost. Whatever the verse means, it does not sound very much like other teachings about "whosoever will."

A fit question with which to close would be, "Is my faith strong enough to withstand persecution?" I fear that many of us could not answer this question with a "yes."

The Scripture

Mark 13:1-7, 32-37

1 And as he came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!" 2 And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down."

3 And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, 4 "Tell us, when will this be, and what will be the sign when these things are all to be accomplished?" 5 And Jesus began to say to them, "Take heed that no one leads you astray. 6 Many will come in my name, saying, 'I am he!' and they will lead many astray.

AS RECENTLY as fifteen years ago, we modern Christians gave little thought to the end of the world. We held that such a notion was for religious cranks. If the Jehovah's Witnesses were worried about it, that was their business; and we wished they would quit ringing our doorbells. Even the passages in the New Testament which dealt with such matters were somewhat embarrassing to us.

Today, however, it is the person who has *not* given serious thought to the end of the world who is a little queer. The world which we thought would go on forever, perhaps gradually evolving into something like the Kingdom of God, may come to a sudden end. It is within the realm of present possibility, and the newspaper headlines sometimes make it look probable.

All this does not mean that the end-of-the-worlders were right all along in their predictions. Nor does it mean that

Jesus had hydrogen bombs in mind when he spoke of the end of the age. It is a misuse of the Bible to hunt among its apocalyptic writings (for instance, Daniel and Revelation), or its apocalyptic passages such as the lesson for today, for premonitions of predictions of specific 20th century events.

Yet the words of Jesus have a way of becoming painfully relevant in every age. Men in every age fancy the world which they know to be permanent. It isn't. We realize now as never before (or we ought to realize) that our twentieth century American way of life is vulnerable. All human history stands under God's sovereignty and His judgment. And the prophets warned in their day that God can use even evil nations (for instance, Assyria and Babylon) to bring about the end of a particular world or age.

The business of the Christian in this day, as in every day, is to watch and pray. That is, we are to be faithful to God's will and his commandments in our day, doing what we can to bring men to obedience and faith in Him. And each day we are to be ready in spirit ourselves, through prayer, for the end of the world, the end of a world, or the end of our personal world through death—whichever, if any, may come.

"But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father."

A traditional Christian prayer has said it well: "We know not what the future may bring, but only that the hour for serving Thee is always present."

ENLISTING MEN

More men ought to be in the Sunday church school

by Wallace A. Ely

MEN can be enlisted for the Sunday church school if proper efforts are made to reach them. Sometimes we spend so much time enlisting children that we almost totally neglect an effort to reach men. No less effort should be made to win children, but just as great an effort should be made to enlist men.

According to our last census 50.2 per cent of the population are men. From this we should conclude that there ought to be as many men in Sunday school as there are women if you have an average community.

When you read the Bible through and through, you will find the importance of men in carrying out the will of God among people. This will be true all the way through the Bible.

Adam, a man, was created first. From him, woman was made. Noah, who built the ark which kept the human race and all animals from becoming extinct, was a man. Abraham, whom God called to become the father of God's chosen race, was a man. Other men who filled key positions in the kingdom of God were Moses, the law giver who led the children of Israel from bondage to the promised land, all of the prophets whose writings have become books of the Bible, all others who wrote books of the Bible. Jesus the Christ, Man's Redeemer from sin, and all of the apostles were men. Others whose names and key positions in the work of God would fill page after page were also men.

God has not changed his plan. Men are still required to carry out the best programs in any church and any program sponsored by any group of churches. When we enlist men, we are supplying workers who are essential to the best programs of the cause of Christ.

Men can be reached if we properly provide for them. The effort should not be to build the biggest men's class among our churches. Men should be classified in age groups.

Mr. Ely is the supervisor for the Miller County (Arkansas) Board of Education.

Perhaps the best plan will be in groups of men from 25 to 35, 35 to 45, 45 to 55, 55 to 65 years of age. All those over 65 years of age can be placed in one group. In the largest churches the classification can go on to higher age groups. Not more than twelve or fifteen men should be in one Sunday school class. This will give a better chance for every member of the class to participate in the class discussion and for more men to be trained as class officers.

The main value of dividing men into groups as stated above is to form congenial groups. Young married men will like to talk about their small children, the business they are establishing, their employment as young men, their future plans and other things of interest to young men. Older men want to talk about their grandchildren, what they have done in the past, what they intend to do in the future and other topics of interest to older men.

This plan also gives a much better chance to train leaders. If there are ten men's classes, ten times as many men will be trained as officers and teachers as would receive train-

ing with only one large class in the church.

The best rule for an enlargement program in a Sunday school is, "Divide and grow." This goes as much for men's classes as for other groups. A man's Sunday church school class of 60 members seldom grows beyond this number. Indeed, where all of the men meet in one class, there are seldom 60 enrolled and much less in regular attendance. If this class is divided into age groups with from ten to twelve in a class, each class will most likely grow immediately.

Although men are old enough to make their own choices in life, many will not choose to go to Sunday school unless a special effort is made to enlist them. They will not likely go regularly unless a special effort is made to hold them. When they are solicited by men of about their own age, attend small classes of men about their own age, are given the best possible teachers and are made to feel that they are as important as any other member of the Sunday school they will most likely become permanent members of the Sunday school and regular in their attendance.

Albert Schweitzer—Prophet with Honor

by Edna Jackson Burrows

He speaks and mortals strive to catch the words
Of one whose heart and mind flame with desire.
In all his ministry compassion girds
His every thought and sets his tongue afire.

He works and by his long-awaited touch
The castaway no longer has to grope
For light, but ventures forth without a crutch
And lifts his eyes toward morning's promised hope.

He plays and as his fingers press the keys
The music of the ages once again
Draws down a curtain on realities
And captivates the inner souls of men.

Here is a genius with a light that glows
Throughout the darkest hour and nations crave
His presence for such talents—still he goes
To snatch the black man from an early grave.

NEWS

of the Brotherhood

Will Deliver Commencement Address

Senator Lyndon B. Johnson to Speak at Bethany

Senator Lyndon B. Johnson of Texas, Democratic leader of the Senate since 1953, will deliver the commencement address at Bethany College, June 7, Dr. Perry Epler Gresham, president of the College, has announced.

The 50-year-old senator from Johnson City, Tex., has been a member of Congress since 1937, having been elected to the 75th Congress in a special election that year, and has been in the Senate since 1948.

He was elected Democratic leader of the Senate in 1953, during his first term in the Senate, and has continued in that office.

Johnson, a Disciple, is a member of the Armed Services Committee and the Appropriations Committee in the Senate.

Through Easter

Chain of Prayer

For the second consecutive year a continuous "chain of prayer" is in progress among Disciples of Christ churches of the North American mainland through Easter Sunday, March 30. It started Jan. 1.

"The 1958 chain of prayer was so successful and so well received that the 1959 chain was assured without any urging," says David S. McNelly, director of evangelism of The United Christian Missionary Society.

In 1958 the committee on evangelism of the Home and State Missions Planning Council dared to believe that a sufficient number of the churches would respond to an appeal to assure an unbroken chain. The plan was oversubscribed and carried through with most days seeing several churches involved.

"The committee had considered abandoning the chain in 1959, but 190 churches volunteered when a minimum of only 96 was required," Mr. McNelly said.

Prayer has been particularly asked for the success of pre-Easter evangelism, but all brotherhood causes and programs, and all members and leaders among Disciples churches, committees and agencies have been included in the prayers.

Disciple Churches of Texas have promoted a chain of prayer in their state running concurrently and co-operatively with that of other states.

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Arkansas churches have designated the month of February for a state chain of prayer.

The 1958 prayer chain, which was shared by churches in Canada, Hawaii, Alaska and from Maine and Florida to California and Washington in the United States, brought a very high percentage of favorable comment.

"It was a bit odd, but people seemed to feel that they could not speak to those arriving to relieve them," a minister wrote. "They preferred to give only a nod, a smile or a handshake, then left silently. Believe me, it was the quietest I had ever seen our sanctuary."

Another said, "It was the most meaningful experience in many years in our church."

"Thank you for the shortest hour we have spent in a long while and yet the most significant one," another church leader wrote. "I had a sense of being a part of a great fellowship."

One church worked 92 persons into a 24-hour season of prayer with no one being responsible for more than 15 minutes.

Seattle Ground Breaking

SEATTLE—Ground has been broken for a \$400,000 chapel and youth center addition to University Church here.

Among the participants in the ground-breaking ceremonies were Walter H. Crim, building committee chairman; Paul J. Raver, chairman of the church's board of administrations; and John Paul Pack, pastor. Dr. Pack is president of the International Convention.

Also participating was William F. Turner, retired state secretary, who recently marked his 68th year in the ministry.

J. F. Bellville III

John Francis Bellville, who was injured in an automobile accident previous to the International Convention Assembly in St. Louis and who has been confined in a hospital in St. Louis until recently, was able to withstand the trip from St. Louis to Bucyrus, Ohio, but later it became necessary to hospitalize him.

He is now in the Bucyrus Community Hospital and his condition is fair, according to Mrs. Bellville.

The Bellvilles left the St. Louis hospital Dec. 31 and Mr. Bellville was re-hospitalized in Bucyrus Jan. 4.

Calling Attention to Its Classic Architecture

Lights at Park Avenue

Park Avenue Christian Church in New York City turned on its new lights of the Gothic arch and doors of the main entrance at a special dedication service on pre-Christmas Sunday, following an oratorio by the choir.

The new lights, designed to subtly accentuate the simple elegance and beauty of the entranceway to the church, which has been named as one of the four most beautiful Gothic churches in the country, are a gift from Vincent Sardi, Jr., a member, who made the presentation at the brief ceremony.

Mr. Sardi, owner of one of New York's outstanding restaurants, has in recent years made a number of contributions for improvements to the church property.

Wilbur C. Parry, chairman of the official board, made the speech of acceptance, followed by remarks by



Hampton Adams, minister.

Since its erection in 1909, the church building at 85th Street and Park Avenue has been noted for its classic architecture and austere nobility. The building was inspired by Sainte Chappelle in Paris and designed by the late Ralph A. Cram, who referred to it as his "gem."

**World-Wide Communion
In Sydney, Australia**

A DAY NOT SOON FORGOTTEN!

by Leslie Kilby Green

SYDNEY, AUSTRALIA—World-Wide Communion Sunday, 1958, will be long remembered at Chatswood Church of Christ here. Many of the significant meanings found in this annual observance came to light with striking clarity that Sunday morning.

Most ministers, on this day each year, stress the "one-ness" of the Church as through the observance of the Lord's Supper by most communions throughout the world on this one day we become conscious of the bond of Christian fellowship which unites us around the Lord's Table.

The significance of this being a world-wide celebration was pointed up in two important ways:

1. It was the first anniversary of the commencement of the ministry of an American at the Chatswood Church.

Leslie Kilby Green, born in St. Louis, Mo., reared and educated in Texas, a graduate of Texas University and Brite College of the Bible, minister of several pastorates in Texas, began his work as the minister of the Chatswood Church on the first Sunday of October, 1957.

This has not been an exchange ministry or a brotherhood-financed ministry (such as we have in Great Britain), but rather an American going to another country to serve a local church as pastor, with the intention of becoming as much a part of the local situation as possible, to make whatever contribution that might be made, based on his American background and experience.

The speaker, at this anniversary service on World-Wide Communion Sunday, 1958, pointed up how fitting it was that this ministry, which in a sense was bringing two portions of the brotherhood together, should have commenced on World-Wide Communion Sunday.

2. The people were made aware, to an even greater degree, of the meaning of the world-wide element in this observance.

In an even greater way, the element of world-brotherhood was brought forth in the service because of the speaker himself. He was on

the last leg of a world journey, during which he had visited many different countries and conferred with leading Christians. Not only did this fact help impress the meaning upon the people present, but also the more significant fact of the identity of the speaker. It was mainly through his efforts that this has become a world-wide service, observed by the majority of Protestantism.

He was, of course, Dr. JESSE M. BADER, general secretary of the World Convention of Churches of Christ. Dr. Bader had preached in the Chatswood pulpit on several previous occasions. The coincidence of the date and the personage involved made his dynamic message even more memorable.

He told of the great need which exists throughout the world for practical Christian charity. He also told of the feeling of "brotherhood" which exists throughout Disciples of Christ Churches around the world.

Another important aspect of World-Wide Communion Sunday was pointed up in this service by the presence, and participation, of one of Australia's leading ministers.

This is not, as has been mentioned and, of course, is well known, just a "brotherhood" observance. It is a service which transcends denominational barriers, and although representatives from several denominations were present, one person in particular helped bring forth this meaning.

Dr. Wilfred Jarvis, who gave the benediction, served for many years as the minister of Central Baptist Church, Sydney, the leading congregation of that denomination in this great metropolis. His presence added significance to the occasion because Dr. Jarvis is a member of the Executive Committee of the Baptist World Alliance, a world-wide Federation consisting of most of the Baptist Churches.

Here, in this service, the two basic themes of this annual observance were brought to the attention of all present, i.e.: through the participation of ministers of America and Australia giving it a world-wide connotation, and, second, the participation of the general secretary of the World Convention of Churches of Christ and a member of the executive committee of the Baptist World Alliance, grasping hands across denominational barriers, showing the unity about the

Lord's Table.

Prior to October, 1958, World-Wide Communion Sunday was not even observed at Chatswood. It will now be an annual observance, but not just another "day" on the Christian calendar, because the people will be able to think back to their first World-Wide Communion Sunday, and remember something of the true significance of this day.

Reid Ferguson Retires

W. Reid Ferguson, for over six years pastor of South Broadway Church, Denver, Colo., retired Jan. 1.

He received two degrees from Phillips University, Enid, Okla., completed further graduate work at Drake University, Christian Theological Seminary (formerly the School of Religion, Butler University, Indianapolis), and Colorado University, Boulder. He was for 10½ years pastor of Highland Church, Denver, and for ten years pastor of Belmont Avenue Church, Kansas City, Mo. He also held pastorates in Kansas and was for three years minister of First Church, Honolulu.

For three years he was executive secretary of the Colorado-Wyoming Christian Missionary Society and was at one time president of the National Association of State Secretaries.

Under his leadership the Christian Churches in Denver were brought into closer fellowship—a prelude to the organization of the Association of Christian Churches of the Denver Area.

During his South Broadway ministry the Director of Religious Education was added to the staff, a four-story education unit was erected and the church was completely and functionally organized.

Dr. and Mrs. Roy Snodgrass are serving South Broadway Church as interim pastors until May. 1.

N.C. Vocations Conference

WILSON, N. C.—Outstanding young people from the Christian Churches of North Carolina came to the Atlantic Christian College here to attend a Church Vocations Conference.

Purpose of the conference, sponsored annually by the college and the North Carolina Christian Missionary Society, is to inform young people about church vocations.

The conference was started four years ago in an attempt to interest more young people in the church as a lifetime vocation.

Main speaker for the conference was Dr. J. Daniel Joyce, minister of the Hanover Avenue Church, Richmond, Va.

L. K. Green is minister of the Church of Christ (Disciples) in Chatswood, N.S.W., Australia.

To Oklahoma Council

OKLAHOMA CITY—Earl N. Kragnes, for two years director of Christian education for the Missouri Council of Churches, has become executive secretary of the Oklahoma Council of Churches with offices here. He began his new work late in January.

Mr. Kragnes termination of service with the Missouri Council follows a period of intensive restudy of the whole program of the state Council in Missouri.

A former resident of Oklahoma City, Mr. Kragnes served here as a pastor of Northeast Christian Church, associate minister of Crown Heights Christian Church, and as regional director of the Bible program for the National Council of Churches just prior to his coming to Missouri.

The Oklahoma Council, according to Mr. Kragnes, has a great future and his will be a pioneering task in building a cooperative program with the member denominations.

Mt. Carmel, Ill., Campaign



Gene Cook, chairman of the building fund campaign of First Church, Mount Carmel, Ill., looks happy over the long stretch to extend the mercury as the campaign thermometer passed the \$90,000 goal.

The card being held by Mrs. Robert Cunningham, campaign secretary, indicates just how far the mercury climbed to \$100,396.18.

Allen S. Estill, minister, "supports" the whole campaign with a steady-hand on the ladder.

Funds from the campaign, conducted under the guest direction of Roland H. Sheafor, vice-president of the Board of Church Extension, will be used to erect a new education unit.

"FAITH IN SORROW"

by J. Warren Hastings

"The long stretch of years lies ahead and I hope they are victorious ones for you both," I said.

The two sisters, whose Mother had died the day before, sat before me. "They will be!" they said in audible unison.

The older sister, 22 years of age, spoke softly as she twisted her handkerchief in her hands. "Mother was all we had. Father died from cancer six years ago. He was a good man and we loved him deeply. After his death, Mother and Sue and I moved to Washington. As soon as I could, I went to work for the F.B.I. Since father had no insurance, I was the support of the family. We got a small upstairs apartment in a modest section of the city and made out all right."

She cried into her handkerchief; then looking at me through tear-filled eyes she continued. "Mother had developed heart trouble before we came to D. C. It grew increasingly worse after we came here. She could not go up and down stairs and she stayed in the apartment all of the time. Finally she was confined to her bed most of the

time. A few days ago she had the fatal attack. She went quickly."

"How old are you, Sue?" I asked.

"I will be fifteen in another week," she replied.

"Are you two girls going back to Princeton to live?" I inquired.

"We do not think so," said Ruby, the older sister. "The few relatives we have are not financially able to care for us. We plan to stay here. We are going to stay in the same apartment. Sue will go to school and I will continue at my job with the F.B.I. It will be difficult but it is the best we can do."

I shook my head slowly, "I admire your courage; but I am fearful for your welfare and safety."

"God has always looked after us and cared for us. We know that living without Mother will be hard, and we realize that we live in a tough district. I am sure that many times we will be lonely and afraid. However, God is always the same, and He will ever be with us."

We prayed together and then they left.

At "Church Extension"



William T. Percy, president of the Board of Church Extension (left) and James W. Pifer, staff construction superintendent, unlocked the doors of Church Extension's new "Office in the Round" to give the public its first view of the new structure. Approximately 700 guests toured the offices during two open house periods following dedication services. All Church Extension operations are now being conducted at the new address, 110 South Downey Avenue.

● Bethany Church, Farmington, N. M., has begun construction on its building under the supervision of W. J. Pifer, construction superintendent for the Board of Church Extension of Disciples of Christ. Advisory architect is Charles Betts, of BCE. The \$90,000 project is sponsored by the state society.

CHANGING YOUR ADDRESS?

If you are having periodicals mailed to your home address, it is essential that in the event residence is changed you notify your local postman or post office well in advance of your moving day. In addition, you should secure a copy of post card-form 225, complete the form, clearly indicating the date of your change of address. Send it to the Christian Board of Publication, Beaumont and Pine Blvd., Box 179, St. Louis 66, Mo.

It is important that subscribers notify us. If this is not done, the Post Office Department will have no alternative but to return to us the publications sent to your former address. If we do not receive your new address we are required by law to discontinue mailing publications to you.

—CHRISTIAN BOARD OF PUBLICATION.

Wilshire Church Unit

L. A. Dedication

Wilshire Christian Church, Los Angeles, dedicated its new education building Jan. 11.

The building, constructed of concrete and steel to harmonize with the sanctuary, is of contemporary design. Its three levels, built around a landscaped patio, contain classrooms for the entire church school, business and administrative offices, pastor's study, a chapel seating 110 persons, a library, a lounge with pullman kitchen and a large roof deck area for outdoor activities.

The building with furnishings cost \$295,000. An organ, being installed in the chapel, is the memorial gift of Mr. and Mrs. Elmer Mullins.

John K. Sloan, who served as chairman of the building committee, presided over the dedication service. L. C. Moseley was chairman of the building finance committee. Two former ministers, Arthur L. Braden and M. Owen Kellison, participated in the service. President John L. Davis of Chapman College, Orange, Calif., was the speaker. Mr. and Mrs. Julian Peterson were co-chairmen of the dedication committee. Dr. Hoke Smith Dickinson is the pastor.

At Kansas City Church

62 Added: Campaign

Swope Park Christian Church, Kansas City, Mo., Romans Smith, pastor, held a visitation evangelism campaign, directed by the pastor, which resulted in 62 additions on one Sunday.

Construction on the church's new \$175,000 sanctuary is proceeding rapidly. It may be completed by September.

The minister completed the first year at Swope Park Nov. 1. During this period there were 60 additions, the functional church plan was installed, a unified budget had been instituted, new offices built and equipped, a full-time secretary and part-time youth director had been employed, and a home-force building fund campaign had been completed, with \$26,000 received in cash and short-time pledges.

Okla. Ministers Meet

The annual Oklahoma Christian Ministers' Institute, held by Disciples ministers in Oklahoma was conducted Jan. 12-15.

Guest leaders were: Dr. George A. Buttrick, Plummer professor of Christian morals at Harvard Uni-

versity; Dr. Charles F. Kemp, distinguished professor of practical ministries of Brite College of the Bible, Texas Christian University, Fort Worth; G. Paul Musselman, executive secretary of the Division of Urban Industrial Church Work for the National Council of the Episcopal Church; and Dean Stephen J. England of the College of the Bible and graduate seminary of Phillips University, Enid, Okla.

President of the 1959 Oklahoma Christian Ministers' Institute was Henry Hart Tyler of Oklahoma City.

Richard Pope at COB

Professor Installed

The newest member of the faculty at The College of the Bible, Lexington, Kentucky, was installed as the Winter Quarter began on January 6.

Dr. Richard M. Pope, who came to the Seminary last September, was formally installed at the opening convocation as professor of church history. Presiding at the service was Mr. J. Stephen Watkins, chairman of the board of trustees. Dean Myron T. Hopper presented Dr. Pope for installation. Also participating were Dr. George V. Moore, Dean Emeritus C. Lynn Pyatt and Dr. William R. Baird.

Dr. Pope came to The College of the Bible after twelve years on the faculty of the Drury College School of Religion, Springfield, Missouri. He replaces Dr. Howard E. Short, who resigned to become editor of *The Christian Evangelist-Front Rank*.

Phillips Alumni Plan

ENID, OKLA.—Phillips University alumni leaders from Missouri, Kansas, and Oklahoma met on the campus here Dec. 6, to plan alumni activities and program.

Following an address by President Eugene S. Briggs, the conference, which was divided into seven study groups, and reconvened in plenary session for reports, appointed a continuing committee to study reports for consideration at the next planning conference Feb. 21.

Oregon Men's Retreat

Jack A. Sutton, Jr., national field director of men's work for the United Christian Missionary Society, will be guest leader for a men's retreat at Camp Magruder in Oregon. The camp is on the Pacific beach north of Tillamook.

"This I Believe" is the theme of the three-day retreat beginning Feb. 20.—RAY S. HEWITT

At Western Hills Church In San Antonio

Bible Display Noted

Western Hills Church, San Antonio, Tex., combined Christmas Sunday and Universal Bible Sunday when six tables of various and unique Bibles and Bible-related materials were exhibited.

One of the highlights of the exhibit was the Bruce Rogers (limited edition) Bible, which ranks among the most beautiful Bibles ever published. It was loaned for display by the World Publishing Co., through the efforts of one of its local representatives, Joseph W. Cain.

The Bruce Rogers Bible is the result of 14 years of labor and evidences of the highest of book-making craftsmanship.

Robert E. Peterson, the pastor, reports that the Bible display resulted in increased interest and encouraged many to give Bibles for Christmas.

The Christmas offering for benevolence was received and added impetus was provided when the morning message was delivered by Dr. Orville B. Peterson, president of the National Benevolence Association and father of the pastor.

The climax of the day was the receiving of 12 new members, five of whom came by confession of faith. The church is breaking ground for the first two units in a master building program early this year.

Special Project

Socks, Socks, Socks

Winchester Avenue Christian Church, Martinsburg, W. Va., sent to the Southern Christian Home in Atlanta, Ga., 31½ dozen pairs of socks. That is 378 pairs. The intention was to provide each child with six pair of socks. The retail value of the socks is \$245.70.

This "sock project" was in addition to the NBA Christmas offering. A goal of \$260.00 was set and has been more than reached.

Kansas City Pastor

KANSAS CITY, Mo.—Edward L. Weinrich preached his first sermon Jan. 4 as pastor of the University Heights Church here.

Mr. Weinrich came here after serving for eight year at First Church, North Little Rock, Ark. He succeeds Blaine Hyten, who retired after serving 21 years.

Prior to going to North Little Rock, Mr. Weinrich had been pastor of the First Church, Rogersville, Tenn., First Church, Newport, Tenn., and First Church Wakita, Okla.

The first word from the cross

FATHER, FORGIVE THEM

And Jesus said, "Father, forgive them; for they know not what they do."—Luke 23:34.

IT HAPPENED one Friday, long ago, on a hill outside Jerusalem. There, at about nine o'clock in the morning, they nailed him on a cross. On either side of him a criminal was also being crucified. At last, his enemies were quite certain that they had disposed of him. In order to make their purpose certain, some of them came out to the place to see that their desires were accomplished.

When the blessed Savior looked down from the cross, his eyes saw the Roman soldiers who had nailed him there. Altogether unaware of what was happening scarcely five feet away, they sat carelessly upon the ground as they cast lots to determine who would win his garment. It was his sole earthly possession. Since it was woven without seam, they could not divide it, so they gambled for the possession of it.

As his eyes moved a little farther away, he beheld his sorrowing mother as she sobbed in the arms of John, the youngest disciple. Mary of Magdala and another Mary, the wife of Cleophas, and possibly another woman, composed the small group of loyal ones who had sufficient courage with their love to face the disgrace of Golgotha.

Dr. Scherzer, chaplain at the Protestant Deaconess Hospital, Evansville, Indiana, begins here a series which will continue to Easter.

In fairness to the majority of his friends it can be said that his enemies contrived the crucifixion so secretly, illegally and quickly that they knew nothing about it until after it was accomplished.

As his eyes traveled farther, a company of scribes, priests and Pharisees came into view. Restless in the glow of their victory, their eyes were burning with the hatred of bigotry. He saw some of them as they circulated in the crowd of curious people who had gathered, inciting them to shout mockery and insolence at him.

At the fringe of the crowd, he might have seen a familiar face, for Peter was there, trying to make himself as inconspicuous as possible. Jesus knew that he felt deeply ashamed of the way he had acted during the previous night.

Whatever Jesus thoughts might have been at that moment, they were interrupted by the cruel shouts of one of the criminals who was being crucified at his side. He had joined his voice with the angry shouts of the excited mob, hurling derogatory remarks at Jesus. Jesus must have known that his conduct was only a futile attempt to justify the guilt of his own misdeeds.

If anyone ever had reasons to be resentful, Jesus certainly did on Calvary that day. He had never shown hatred toward any person. "Love your enemies and pray for those who persecute you . . ." (Matt. 5:44) are words he impressed upon his disciples.

They were not just a pious expression on his part. With deep feelings of pity, sorrow and love, he prayed, "Father, forgive them, for they know not what they do."

In these amazing words there is an address, a prayer and a reason.

The word "Father" indicated that his faith was in no way dimmed by the horrible ordeal he was enduring. What one among his tormentors, who in the name of religion had brought him there, could express a similar faith under such circumstances? When anyone is driven to doubt the goodness of God by the pressure of suffering, this word from the lips of the crucified Savior is a great support for faith.

The prayer, consisting of only two words, "Forgive them," is the hope for every sinner who turns to Jesus in faith. Sitting at the right hand of the Father in glory, the Savior still pleads the cause of fallen and wayward man.

"For they know not what they do" is the reason. Truer words were never spoken. Ignorance always breeds selfishness, bigotry, and cruelty. Coming from the heart of Jesus at this moment, these words reveal not only his divine knowledge of human nature, but the inexhaustible resources of Godly love. With the centurion, in profound awe, we also say, "Truly this man was a son of God" (Mark 15:39).

RELAX . . .

Watch the Language

A fellow was having trouble with his used car. When he kept stalling while trying to get up a slight grade, he sought out the salesman from whom he had bought the car.

"You told me this was a good car!" he yelled.

The salesman replied calmly, "As I recall it, my exact words were: 'I'm telling you, "on the level," this is a good car.'"

. . . .

Forewarned

We buy a TV to delight us
And find there is so much
to excite us

Unless we beware
And choose with great care
Our case may soon be "TV-itis."

. . . .

Bargain

Wife: "What ever possessed you to buy two elephants?"

"Well, honey," replied the meek little mate, "the man wouldn't break up the pair."



"Fellows may I present a distinguished guest! He's a straight 'A' student, our answer to the Russians!"

Brotherhood News

Switching Vocations

Layman Becomes Minister

Tulsa Ordination

Robert Peake, a member of Wheeling Avenue Church, Tulsa, Okla., for 15 years, was ordained at recent ceremonies at the church.

He has been teacher of the High School class, an elder and chairman of the church board. Mr. Peake's wife is the former Harriet Monroe, daughter of Mrs. Norine Monroe, a member of Wheeling since early childhood. They have two children.

Soon after coming to Tulsa, Mr. Peake was called to the Navy for the duration of World War II.

He received a bachelor of arts degree from Kansas City University and a masters degree from Harvard Business School. He is presently teaching in the business school of Phillips University in addition to his studies which will lead to the bachelor of divinity degree by next January. During the past three years he has held student pastorates at Taloga and Carrier, Okla.

Mr. Peake's parents, Mr. and Mrs. Tom Peake, Sr., 2656 Oswego Pl., and his sister Shirley are well known to this congregation for their active service in the church. A brother, Tom Peake, Jr., is minister of the First Church, Sand Springs.

Dr. Stephen J. England, dean of the Bible College at Phillips University, delivered the ordination sermon.

Ends World Tour

Miss Mabel Metze, who is on education leave, has just returned to the U. S., after traveling around the world the past 4½ months.

Miss Metze spoke at the All Church Fellowship Dinner at Winchester Avenue Church, Martinsburg, W. Va., Dec. 15. She also spoke at prayer meeting, Dec. 16, and the general meeting of Christian Women's Fellowship Dec. 17, and brought the message at the morning worship service Dec. 21, using as her topic, "The People Who Walked in Darkness."

Augusta Construction

Central Christian Church, Augusta, Ga., has broken ground for the erection of its new \$125,000 sanctuary. Construction began Dec. 30.

Central Church has raised \$39,000. The church will seat 600 and will be completely air-conditioned.

Eleven ministers have gone out from this church and two churches have been established by this con-

gregation. Plans are being considered to start a third church just as soon as the building is well under way.

Glover Morris served 23 years as pastor. Charles A. Vaughn became pastor on June 8, 1958.

Youth Training Fund

SEATTLE, WASH.—Leonard C. Richardson has been installed as student intern of First Church here.

Announcement has been made that the Franklin Wallace McEachern Trust Fund for the training of young people for full-time Christian Service will be established. Donald M. Salmon, pastor of First Church, noted that the Fund is for young people from the church. It was set up by Mr. and Mrs. D. D. McEachern, church members.

—NEWS CAPSULES—

● At the December family night dinner of First Church, Amarillo, Tex., the unusual program was a dramatic recitation of the Sermon on the Mount by Melvin T. Munn. A layworker in the White Rock Methodist Church and public relations director for the Blue Cross-Blue Shield of Texas, Mr. Munn travels over 200,000 miles each year presenting his interpretation of the Sermon on the Mount—and without expense to those who hear him.

● Eldon L. Haley has resigned the pastorate of First Church, Bloomfield, Ind., to become the minister of the Opportunity, Wash., church in mid-January. He is a graduate of Christian Theological Seminary (formerly School of Religion) in Indianapolis. Prior to the pastorate at Bloomfield, Mr. Haley served the First Christian Church at Chehalis, Wash., for four years.

● First Church, Camp Point, Mo., recently presented its pastor, Robert Knox, with a new automobile as a token of appreciation of members of the congregation and friends.

● Young people of the Jefferson-town, Ky., church combined with the CYF of the Fairview, Ky., church to take a trip to Indianapolis for a tour of the missions building. Twenty-four young people made the trip in the Jeffersontown church bus.

● Community Christian Church, Kansas City, Mo., recently initiated a new "study commission" to consider present and future needs of the church and present goals for a five-year period.

—COURAGE

(Continued from page 7.)

do not do something constructive about their problems. The true tragedy of the world today is that 42,000,000 refugees are so trapped by circumstances that they can do little or nothing for themselves without outside help.

When the outside help is made available in even small amounts, these refugees work miracles of courage and intelligence in the use of what is provided. In Greece recently 1,500 fine, strong men and women arrived whose ancestors had been Greeks and who were now evicted by the Communists as undesirable in the Russian rigid patterns. These people have few belongings and no money but last winter they lived in mud and wattle huts they made out of the barest conditions. These are not lazy or incompetent people. They are suffering from no fault of their own. They need our help.

In Israel our largest single aid

is in making possible the college education of fine young men and women who otherwise would never be able to carry on their higher education. In Egypt there remain only 19,000 Jews of more than 45,000 who lived there in November, 1956, and whose jobs, businesses or professional practices have all been destroyed.

I talked to scores of missionaries and administrators of the money provided through Church World Service and the other agencies supported by our Week of Compassion. *The money is being spent wisely.* All of it is carefully accounted for. One dollar spent this way to help is worth a hundred dollars through government channels.

What is keeping peace in our world? Today God is obviously working through the great missionary institutions on foreign fields everywhere to hold together a decent world, but the tremendous program of rehabilitation, refugee and relief work I saw last summer is another

way God is using people for his purposes.

This is what the congregation to which you and I belong is for. We are servants of a Christ who is himself concerned for the least, the last and the lost. As we prepare to give our money to the Week of Compassion offering, let us give as though his hands receive the gift and be as generous as we would be if the appeal were made to us directly by the millions in need.

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Vol. 10—Part 3

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TOWARD A BETTER CHURCH



Samuel F. Pugh*

Put Their Hobbies to Work

Most churches have overlooked the development and use of one of their ready-made sources of expression—the hobbies of the people.

With the shorter work week as an ally more and more adults are finding wholesome enjoyment and worthwhile expression in hobbies. Millions of dollars and endless hours are devoted to building, collecting, creating, arranging, exploring, inquiring, hunting, mounting, studying, assembling, and displaying the various things that God has placed on the earth for our use. We do it just for fun—and whatever incidental

benefits we may derive from our efforts.

Everyone has a hobby, or at least a potential one, that can be discovered, developed, and enjoyed. Almost every hobby fits into some area of the church's program.

Now let us see how a congregation of "hobbyists" can serve the church happily rather than feel guilty for missing meetings to work (or play) at their chosen avocation.

There are probably a number of camera enthusiasts in your congregation. Have you thought of asking one or more of them to take pictures at each major event of the church and show the photographs on a screen at the annual dinner? Or to photo-

graph each new member and place his picture (with identification) on a special bulletin board marked "Know Our New Members"? Or enlarge exceptionally good nature pictures to use in worship centers? Or to prepare a set of slides to illustrate the various thoughts of a great hymn?

What an addition a person who specializes in flower arrangement is to his church! The added touch of a beautiful center piece on each table in the dining room is an expression of worship and appreciation. Good taste in the selection and placement of the sanctuary flowers week after week enhances the worship experience of every person present.

Is the department of property using the landscape gardener, the rose enthusiast, the man who likes to trim shrubbery, the retired cabinet maker, the interior decorator, the young couple whose home is a masterpiece of good taste and creativity?

Has the department of stewardship-finance thought of using the person who makes a budget and methodically keeps a record of his own expenditures? Or the tither who religiously gives at least one tenth to his church? Or the businessman who dreams great dreams for his own business?

Let the former ball player coach the church team, the backyard astronomer tell of "God and the Stars," the collector prepare a display for Bible Sunday, the artist make signs and posters, the fisherman take a boys' Sunday school class for an outing.

One of the tasks of the church is to help people find wholesome, fruitful expressions of their skills and abilities, to release their pent-up tensions, and to serve God and each other. Hobbies indicate their interests and skills, their ways of finding satisfaction and expressing inner longings. When a church helps its people to direct their talents it serves them as well as itself!

Why not discover your people's talents and put them to use for the Kingdom of God?

*Samuel F. Pugh is national director of church development of The United Christian Missionary Society, Indianapolis, Indiana.



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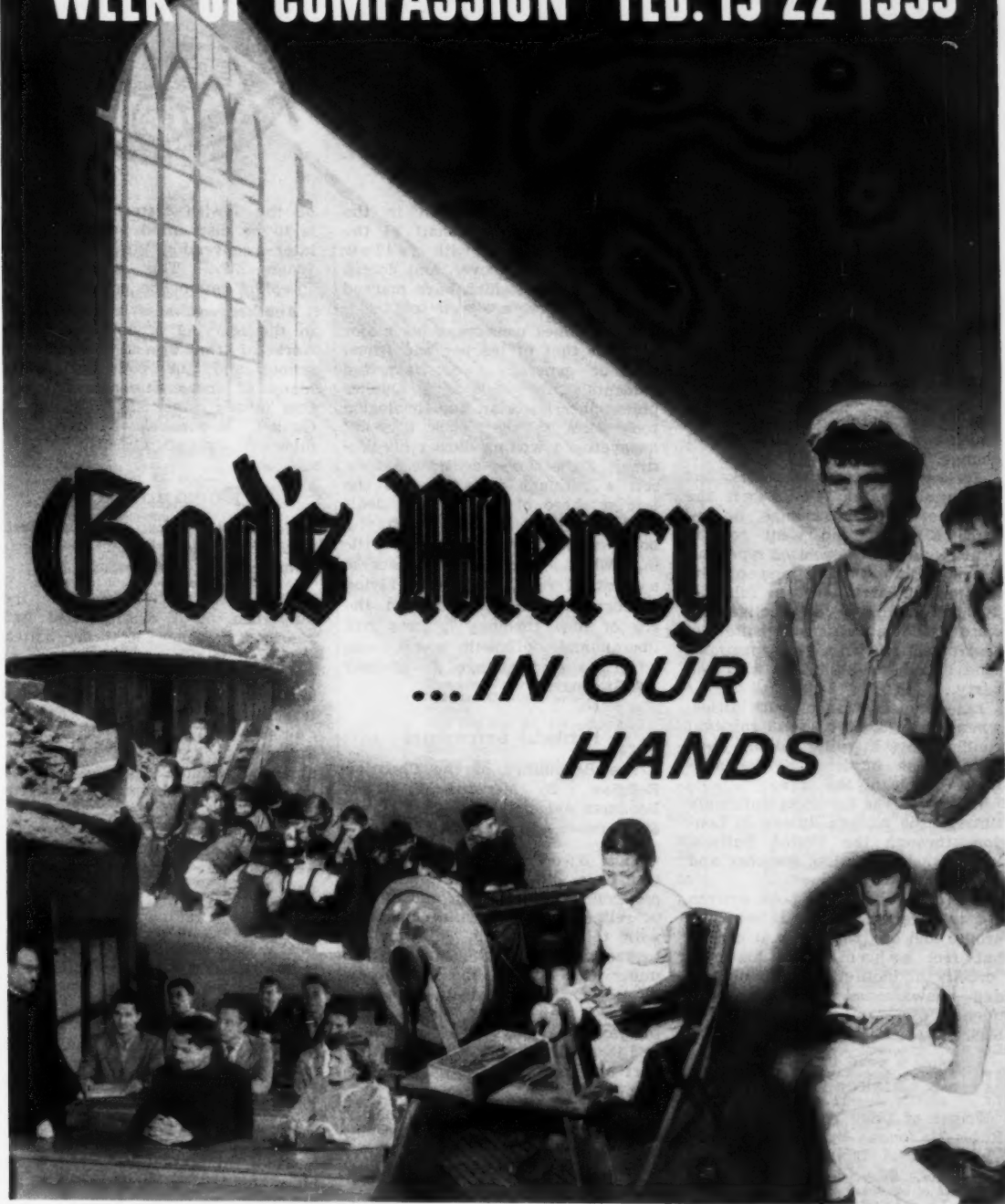
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"You Are What You Read"

Social Concern

A Time to Speak. By Michael Scott. Doubleday & Company. 358 pages. \$4.50.

Michael Scott, the son of an Anglican clergyman, was troubled from boyhood by what seemed to him a great difference between "religion which was the divine sanction of the status quo and religion which was the divine instrument of change."

Feeling that he must work out his own salvation through the gospel of love and change, he became a priest and went to the Orient in the dual role of representative of the church and of the Communist Party which he felt was doing something constructive toward relieving human suffering. Dissatisfaction with their methods soon ended his affiliation with the party.

Later he was sent to South Africa, where he resolved his own spiritual conflicts by literally taking upon himself the burdens of the non-white people of the area.

He still works for them untiringly through the African Bureau in London, through the United Nations, and through countless speeches and writings.

A Time to Speak is a book written not to entertain but to inform and arouse and one who reads it cannot but feel ashamed of his own "cruelty of indifference to suffering and unawareness of the consequences of action or of inaction."—MRS. WILLIAM E. DAVIS

"Quaker Saint"

Friend of Life: The Biography of Rufus M. Jones. By Elizabeth Gray Vining. J. P. Lippincott Company. 347 pages. \$6.

This is a loving, uncritical biography of the thought and action of a man who much to his dismay was often called the "Quaker Saint."

Many people may remember him as the founder of the American Friends Service Committee, which ministered to those in need all over the world during and after the two

world wars. His mission to the German Gestapo in behalf of the Jews, collaboration with fellow Quaker Herbert Hoover, and dozens of other events which have marked Quaker history, are well told.

Rufus Jones considered his major work as that of teacher and friend to four generations of Haverford students. His work as a Quaker philosopher, historian and theologian took form in the "book a year" he averaged writing during his lifetime. Rufus Jones considered himself a rational mystic and the largest share of his writings dealt with this theme. The biography borrows extensively from his writings which explain the Quakers as a mystical religious group. Living through two world wars and the era of new theology he was still liberal and optimistic about man when he died at age 85.—ROBERT A. FANGMEIER

Biblical Literature

The Beginnings of the Christian Religion. By Meredith F. Eller. Bookman Associates, Inc. 518 pages. \$6.95.

This book is an introductory course in Biblical literature. Part one considers the origin and nature of religion. Part two is concerned with the Hebrews in Palestine up to the collapse of the Jewish state under the last of the Maccabean kings. Part three deals with the Graeco-Roman-Hebrew world, the life and teachings of Jesus, Acts, and the life and letters of Paul. Part four completes the New Testament.

Included also are notes, primarily Scripture references, a bibliography and suggestions for further study.

However, there are some glaring errors. For example, the author states that the neighbors of the Jews in Babylonia and Egypt evidently knew nothing of the practice of circumcision (page 150), having previously stated (quite correctly) that this rite was probably received from Egyptian sources (page 35). It is said that much of the evidence

of the Jewish historian, Josephus, is to be discounted because of his later conversion to Christianity (page 233). This conversion of Josephus cannot be corroborated.

Another weakness is to be found in the ignoring or minimizing the work of the tradition-historical school and the contributions of many of the continental scholars. One misses references to Pederson, Gunkel, Mowinkel, Bentzen, and others.—LAWRENCE C. HAY

Down to Earth

Making the Most of Your Best. By David A. MacLennan. The Westminster Press. 182 pages. \$3.

This latest publication from the busy pen of a distinguished and vigorous preacher, lecturer, writer, professor, is taken from a series of radio talks. The skill and vitality and immense scope of reading and travel which have marked the career of David A. MacLennan through progressive steps—pastorates in leading churches of the Presbyterian denomination; a professorship at Yale University Divinity School; the Warrack Lectures on Preaching, Universities of Glasgow, Aberdeen—are everywhere apparent.

Here is a book which is pungent, fresh, interesting. It deals realistically with basic subject matter. It is down to earth. In fact, "Down to Earth" is one of the most rewarding of all of the thirty-one chapters. Other pertinent subjects come under such arresting titles as "Have You Lost Your Temper?" "Cure For I-Strain," "Do You Sleep Well?" "See You in Church!"

Dr. MacLennan is as much at home dealing with references to baseball, hillbilly music, New York plays, current movies, as he is in handling the most enduring and beautiful of all poetic literature. It is, however, the beauty of his selection of poetic reference and the delicately sensitive approach which he has to the inclusion of the most purposeful of Biblical support that the book achieves for this reader its highest points.—WILLIS R. JONES

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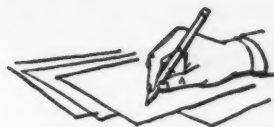
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"The spirit and soul of all reformation is free discussion."

—ALEXANDER CAMPBELL



Letters . . .

Disapproves Recognition

Editor, *The CE-FR*:

I was never so shocked in my life as when I read the report of the Cleveland Conference and the list of Disciples who voted unanimously for Red China to be recognized (*C-E*, Dec. 15, 1958). I am enclosing an article by Dr. Frederick Brown Harris, Chaplain of the United States Senate (*Washington Sunday Star*, Dec. 14, 1958), which will give hope and courage to those who need it.—MRS. I. L. WALTON, Washington, D. C.

EDITOR'S COMMENT: As we have said so often, "recognition" does not mean approval. We cannot understand why there is no clamor against UN recognition of the 80-odd nations already members. Surely, Christians do not approve of all that they do. The position of the Cleveland Conference was that "recognition" is the surest way to enable the world to deal with Red China as she deserves, without having to fight World War III. Chaplain Harris, like many of our readers, disagrees. In our judgment, if Russia, for example, were not in the UN, World War III would already have been under way.

Keep Red China Out

Editor, *The CE-FR*:

In the Dec. 15, 1958 edition of *The Christian-Evangelist*, there was an article regarding the Fifth World Order Study Conference in Cleveland, Ohio.

I am glad that this news was carried in *The Christian-Evangelist*, but I am deeply shocked over the results of that Conference, and I would like to express my feelings on the subject of admitting the godless government of Red China into the United Nations.

It was heartening to know that our communion had delegates, or observers, at this conference in Cleveland, but I hope that none of them expressed the opinion of the conference in its endorsement of accepting Red China into the United Nations. I know something of the intellectual liberty that is characteristic of our people among the Disciples of Christ, and all that I have said is in respect for those who might have differing views.

They will still be included in my fellowship, not for their views but for their commitment to Jesus Christ and his way upon this earth.

Certainly, Christian peoples and Christian nations should be among the first to forgive and pardon, even as Christ forgave willingly and unreservedly. But Red China has never shown any remorse or repentance over its previous actions. Until it is willing to show the world that it is in earnest and wants to find peaceful solutions to the problems, let it remain persona non grata. If they are willing to make restitution for their wrongs, then we should explore the possibilities of fellowshiping with them in the halls of the United Nations.

I appreciate your paper for its fairness to all issues that confront our Church in this world today. May God bless you for the wonderful job you are doing to keep our people informed.—JOHN W. WILLIAMS, Cullman, Ala.

EDITOR'S NOTE: See comment on Mrs. Walton's letter, above.

Likes Luse Article

Editor, *The CE-FR*:

I would like to have permission (if necessary) to mimeograph verbatim the article "The Prodigal Church Member," by V. L. Luse, from the December 8, 1958, issue, for mailing to the membership of this church.

This is an excellent piece, the kind of thing everyone wishes that he could do himself.—VERL UNDERWOOD, Baton Rouge, La.

EDITOR'S COMMENT: Permission granted to any who wish to mimeograph it for local free distribution.

Church and Social Issues

Editor, *The CE-FR*:

I want to congratulate you on your editorial on the Cleveland Conference in the December 22 *Christian-Evangelist*. I think it is so perfectly expressed that I can't keep still about it. I want to urge those who have not read it to do so and those who have to read it over again.

You stated the whole subject of the churches' relation to social issues in a nutshell and also the

problem of Red China and the UN.

I am convinced that Christ's message of peaceful ways to peace through understanding and helping people, instead of alienation and punishment, can be in very truth the salvation of the world. All that is needed is for Christians as a whole to be sold on his words and to let their voices be heard.

I am sure the Cleveland Conference did a great deal toward this end.—MRS. JOE FAULCONER, Ashland, Ky.

Spice It Up!

Editor, *The CE-FR*:

Congratulations on combining *Front Rank* and *The Christian-Evangelist*. Please make them interesting for laymen; not simply preachers' journals. *The Christian-Evangelist* has been a good magazine over the years but rather dull. Spice it up, liven it up! I'd rather read a challenging article with which I disagree than try to read a bland one with which I do agree.

By the way, Joyce's articles on the sacraments are the best things *The Christian-Evangelist* has published for some time.

We are putting the new publication in all our homes.—LUKE BOLIN, Waco, Texas.

Leavening Influence

Editor, *The CE-FR*:

I was greatly pleased to read (*C-E*, Dec. 15, 1958) a letter from Delno Brown. As expected, he had something to say and said it well.

During my four years' teaching at Johnson Bible College we saw many of our most promising graduates go on to seminary for their B.D. degrees, and a few like Carl Smith (now a Presbyterian), Howard Huff, Dan Joyce, Dean Mason and Beauford Bryant continued study toward the doctorate. But not one of the lot had a better mind or a sweeter spirit than Delno Brown. He and others like him can have a mighty leavening influence on the "independents" to keep them, if they wish it, in the brotherhood of Christian Churches.

May his tribe increase and his desire continue to express his views through the pages of your journal.—ARTHUR A. HYDE, Rome, Ga.



LET'S TALK IT OVER

by F. E. Davison

QUESTION: *The St. Louis convention is the second International Convention that I have attended. I am a young minister and would like to have the experience of seeing the workings of the convention. How does one break in and really become a part of the convention's life and spirit?*

ANSWER: It may seem to you younger folk that the convention is interested only in those with gray hair or with none. I assure you that your assumption is wrong. It is your convention and you are just as much a part of it as the oldest person in attendance.

The convention has many parts. There is the program into which much thought has gone and speeches are assigned to those of experience and wisdom in their particular fields. Then there is also the business side of the convention life. The third important phase is that of fellowship in convention halls, hotel lobbies and on the street corners.

Certainly you will have no trouble getting into the program part of the convention. My counsel to a young minister would be that he attend every session possible with notebook and pencil. The pencil will do you no good unless you use it.

However, if you take careful notes—just as you did in seminary—you will discover that new avenues of thought have been opened to you and new

objectives for your ministry made clear.

Your question no doubt has reference to your desire to feel that you have some part in the business life of the convention. As you know, much of the business discussion takes place in the Committee on Recommendations. This committee is made up of representatives from every state and province. As a registered delegate you have every right to attend these sessions. Unless you are a member of the Committee on Recommendations you will not feel free to enter into the debates. However, you may be sure that the matter under discussion will come to the floor of the convention with certain recommendations about it. When that time comes all you need to do to get into the act is to approach some microphone, state your name and address, and proceed to express your opinions. If the first time you do that you should discover that the convention is not profoundly moved by your remarks you can comfort yourself with the knowledge that many of us who are older have been unable to sway the multitudes with our oratorical flights on the convention floor.

The fellowship part of International Convention is limited only by the number of hands you possess and how great your endurance in handshaking may be. For many years I went to the convention to hear the speeches. Then there was a

period when I went to keep the brotherhood on the right track. That was a delightful period, but I have been surprised at how well the convention gets along without my close guardianship.

For the past few years I have gone to our conventions to see and greet my friends. Despite the mistakes of the earlier years, I seem to have formed some lasting friendships. How precious those friends are! There will be no protest from me if Heaven is not paved with gold (I think I would just as soon have cement) or if the gates are made of boards instead of pearls, but if my convention friends are not there I think I will go to the head office and ask for permission to look around and see if I can find them elsewhere.



"For weeks he's threatened to do something drastic to get 'em up closer to the pulpit."

